

The Bombay Guardian.

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WEEKLY REVIEW.

—The return of 'Christmas' is not purely a matter of congratulation. Its festivities have for the most part very little to do with religion; multitudes give themselves very heartily to the enjoyment of the holidays, whose manner of life during the rest of the year shows unmistakably that the birth or death of Christ has very little influence over them. Their favorite conception of Christmas is that it is a time for the relaxation of ordinary restraints. We have known many who have fallen under the power of destructive habits, in their Christmas revels, after having previously got the victory over them and given good promise of genuine reformation; and the coming year has thus been effectually cursed by the sad lapse experienced at this time. Those who are Christians indeed, celebrate the birth, life, death and resurrection of Christ, every day; all their time receives a character from Christ's redemption; every step they take in following Christ is a celebration of his birth and of his death. Some may find it profitable to give special attention to certain truths at certain seasons. But we fear that the popular observance of Christmas is not much calculated to commend Christianity to those who judge of it by exhibitions made at this time.

—The General Assembly's Institution was crowded last Monday evening by educated Natives and others gathered to hear Dr. Murray Mitchell's Lecture. It was an admirable discourse, and we regret that our contemporaries were unable to detach any of their reporting staff for the occasion. The survey of the state of society in Northern India and Bengal, was most interesting, at once graphic and profound, and well worthy of such permanency as type might give.

—A large number of Europeans were present (by invitation) on Monday at the festival held in honor of the idol in Mr. V. G. Sunkersett's temple. We have on former occasions given our opinion of this unhappy usage, which is, if nothing else, a stumbling block in the way of those who are wishing to renounce idolatry.

We would invite attention to the announcement concerning the Week of Prayer at the beginning of the year. We hope to designate the places and times of meeting in our next. Our readers will also take note of another Invitation to Prayer, under the head of Personal Holiness. This is a matter of highest moment, and we hope that many may respond to the invitation.

The Rev. Mr. and Mrs. Harding have arrived from America. We have much pleasure in announcing his return, after an absence of about twenty months, in renewed health and vigor. He will be stationed in Bombay.

In our Epitome will be found a letter from Pekin on the subject of opium. It is from the pen of Dr. S. W. Williams, author of "The Middle Kingdom," who has been resident in China for a third of a century. We would direct attention to what he says about the pernicious effects of opium. The Chinese, having failed in their efforts to stop the introduction of the drug from India, are proceeding to cultivate it very extensively, and much alarm is beginning to be felt in this country with regard to the Opium Revenue. This revenue (more than six millions sterling) is thought to be absolutely essential to the welfare of this country. We on the contrary believe that the Indian Government would be the richer for eschewing all such unrighteous gains. It would be a small matter for the Lord of all to give such harvests that the Land Revenue might counterbalance the loss of the Opium Revenue.

The *Spectator* thinks the *Pall Mall Gazette* has given a very erroneous interpretation of Mr. Maurice's teaching. It has been studying Mr. Maurice's writings for seventeen years, and states at length its conception of their purport. If the subject were not so grave, one would be amused by these contests. The *Pall Mall Gazette* finds pure Pallmallism in Mr. Maurice's teachings; and the *Spectator* finds nothing but Spectatorism in them. It is a fact that there is a great deal of mistiness and roundaboutness (so to speak) in Mr. Maurice's style, and men of very different sentiments can hear him and go away persuaded each that he has heard his own sentiments. The trumpet has an uncertain sound.

THERE has been a "Twelve Days Mission" for the conversion of sinners in London. It was a Ritualistic movement, judging from the accounts given, and something like the Occasional Missions of Redemptorists. Upwards of 100 churches in the metropolis took part in it. One leading object seems to have been to commend the practice of auricular confession. The *Overland Mail* says:

"The clergy in most cases, after the end of the services, retired into the vestries or sacristies, and occupied themselves with receiving penitents in confession up to a late hour. A Guide to Confession, with prayers to be said before and after, is contained in the 'Book of the Mission,' which was published under the authority of the clergy, and sold for a penny at the doors of all the churches. The 'renewal of baptismal vows' formed a very striking and effective finale to the Revival Services. In very many of the churches

the service was not concluded till nearly eleven o'clock, and even then there were scores waiting their turn to seek 'ghostly counsel' and advice from the missionaries and the parochial clergy."

In nearly all the churches the services concluded by 'a solemn renewal of baptismal vows.' An outline of this service at St. Albans, Holborn, is said to give an idea of the general plan of the work:

"After the 'Miserere,' and one or two other psalms and prayers, the Rev. S. W. O'Neill, M.A., of Emmanuel College, Cambridge, entered the pulpit (having previously heard the confessions of several young men and women in a little box in the corner of the church), and commenced by stating that the offertory that night should be devoted to defraying the expenses of the mission. Another hymn having been sung, Mr. O'Neill said he would now briefly explain the nature of the service in which they were about to engage. First, the candles which would be used would be blessed, in the same way that vestments and all vessels and other articles of church furniture were blessed before they were used. A candle would be given to each one who was about to renew his vows. This candle he would have lighted, and what was not consumed of it might be taken home, so that any person might have the remainder of it burnt at the time of his death. This candle would be a happy reminiscence of the day, and would guide them through the valley of death, which was a dark journey. The questions which would be put were taken from the Offices of Baptism in the Book of Common Prayer, and he trusted that all would give their answers in a bold and manly way, not as though they were ashamed of them. Let them speak out, so that the Church might be glorified, and that the devils might tremble. The candles were then blessed at the altar, but how this ceremony was performed was not seen by any who were not within the chancel. In a minute or two afterwards the candles were lighted (they were thin wax ones of about a foot long) and each of the penitents, to the number of nearly 500 men and women, held one of them, while a penitential hymn was sung. The scene in the church was very striking—the body of the church was a perfect blaze of light, while the chancel was nearly dark. Mr. O'Neill, addressing the penitents who stood in this position, said—This is indeed a happy time; you are in the presence of God, and stand like virgins with their lamps trimmed. He then said very slowly and solemnly, 'Do you here in the presence of God and of this congregation renew the solemn promise and vow that was made in your name at your baptism; ratifying and confirming the same in your own persons, and acknowledging yourselves bound to believe and to do all those things which your godfathers and godmothers then undertook for you?' To this there was a loud and startling response, of 'I do;' and the other questions which followed were answered in an equally determined manner. After this part of the ceremony, Mr. O'Neill went to the altar, and was vested in a splendidly embroidered cope. He was joined by the Rev. Messrs. Mackonochie, Walker, Howse, and Wellington. Several members of the Society of St. John the Evangelist, and a large number of choristers, and a procession accompanied by banners, moved round the church—the 500 men and boys, women and girls, following in their train, each carrying a lighted candle, and singing the appointed hymns. When the clerical part of the procession had reached the chancel, and the penitents had regained their places, the blessing was pronounced, and candles having, as if by one single breath, been blown out, the congregation dispersed."

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OLD SCHOOL AND NEW SCHOOL.

THE reunion of the two principal divisions of the Presbyterian Church in the United States, was announced in our last issue. The Old School is somewhat the larger of the two, numbering 143 Presbyteries, 27 Synods, 2,381 Ministers, and 258,903 members; while the New School numbers 113 Presbyteries, 24 Synods, 1,848 Ministers, and 172,560 members. The number of Ministers in the united body will be 4,229, and of members 431,463. There is now but one larger body in the United States and that is the Wesleyan body.

Perhaps some of our readers would like to understand what the chief points of difference in the teaching of the Old School and New School are. We should premise that the teaching will remain unaffected by the Union; the Union is organic; the theologies of the New School and the Old School will doubtless remain intact, or if there is any change it will be gradual.

The Old School is, as its name implies, distinctly conservative with respect to what are known as Calvinistic doctrines, and the Presbyterians of Scotland more generally agree with it than with the New. The New School brethren consider that an excessive zeal for certain aspects of Christian truth has led the high Calvinists to overlook in a measure other teachings of Scripture. The Old School theologians are very strong on the subjects of divine sovereignty, man's dependence, predestination, original sin. The New School teachers call attention to the Scripture testimony concerning man's responsibility as a free agent, and the provision made in the Gospel for all mankind. They differ from their Wesleyan brethren inasmuch as they do not oppose or reject the doctrine of election, and they are careful not to obscure the sovereignty of God and the agency of the Spirit of God in the entire work of conversion.

The Scripture says: 'Work out your own salvation with fear and trembling, for it is God that worketh in you both to will and to do of his good pleasure.' In the latter part of this quotation, the sovereignty of God and his activity in all that is right in the volition and in the conduct of the believer, are expressly stated. The mind may dwell on the truth in such a way as to exclude all thought of man's activity, and make it almost appear that man can do nothing and has nothing to do; in a word the sense of responsibility in the matter of salvation may be very seriously diminished. But this responsibility is fully asserted in the first part of the text; the obligation is distinctly laid upon man to work out his own salvation with fear and trembling. Well, the New School preachers bring this responsibility prominently to the front, and insist that the agency of God in the matter of human salvation does not in the least impair the responsibility of man; that man is never more active than in this very matter of turning to God; that he is the legitimate subject of exhortation, invitation and remonstrance. It is he that willeth and he that doeth, though it is God who worketh in him to will and to do (when his willing and his doing are right) and this without in the least impairing the

consciousness of his own activity and responsibility.

The New School teachers believe that a wrong impression is conveyed by the use of the expression 'original sin.' The expression is not found in the Bible; sin is defined there as the transgression of the law. Sin consists in sinning. It is admitted that we inherit a proclivity to sin, a depraved nature that always develops itself in sin, in this world. But to say that we are sinners before we sin, before we have the slightest knowledge of law, or any moral consciousness whatever, is practically to separate the ideas of sin and guilt. Sin consists in choosing that which is contrary to the will of God, and when we make it to precede the first exercises of the moral sense, we do away with the feeling of responsibility. But the Bible most emphatically teaches that the sinner has destroyed himself.

The Old School believe that Christ has died for the elect and not in any sense for others; salvation has been provided for them not for others; satisfaction has been made for their sins not for those of others. The New School view the matter in a different way and one which they think more in harmony with all the teaching of the Bible on the subject. Christ, divine and human, of an excellency that gives incomparable value to all he does, makes satisfaction by his death for the sins of the world in such a sense that it becomes consistent with the perfections of God (1) to offer salvation to all mankind, through the Gospel, and (2) to save all that believe. That Christ was a propitiation for the sins of the world, is distinctly stated; that as many as believe are saved, and as many as are ordained to eternal life believe, is also clearly taught; God actually saves a certain number and from the beginning purposed it; these dissimilar statements are believed to be best harmonized by recognizing that Christ, the Lamb of God, has taken away the sin of the world in such a sense that God may justly and irreproachably offer salvation to all and actually save some. Whosoever will, let him take of the water of life. My word shall not return unto me void but shall accomplish that which I please.

With regard to election, the New School brethren think it important to insist that it does not refer simply to the final salvation, but includes also all the steps by which that salvation is won, including the entire work of the Spirit in the heart of the believer. God who worketh in you to will and to do, always determined to do so; for known unto God are all his works from the beginning of the world.

We had for some years the best opportunities of becoming acquainted with the New School teaching. Of course there are differences in the teaching of different ministers and theologians in the New School; as there are in the Old School; but we are confident that we have on the whole fairly expressed the tenor of the New School system.

It is a very interesting thought that these two schools are now united in one organization. Neither party has abandoned its distinctive teaching; but they have both found out that there is sufficient congruity on the points that are essential to salvation, for them to constitute one body.

It remains to be seen how the work of Foreign Missions is to be affected by this union. At the time of the disruption, the

Old School established a separate Board of Missions, the New School continuing, with the Congregationalists, to act through the American Board.

PAUL THE PROTESTANT.

SOME are led by their admiration of an individual to write his life. M. Renan seems to have been led by an opposite feeling to write the life of St. Paul. He calls him 'that ugly little Jew,' and sums up all his dislike by denouncing him as a Protestant. His writings (he tells us) are full of unmitigated Protestantism. The doctrines of Paul are the doctrines of Protestantism. He is the true ancestor of Protestantism. This will be regarded as rather a remarkable testimony. Observe that what Renan calls Protestantism is essentially what Matthew Arnold in *Cornhill* calls Puritanism. Yet Mr. Arnold labors to show that between Paul and Puritanism there is no affinity. Here are two men both denying a certain system believed to be the true system of the Gospel by a large body of Christians. One of these men believes the Bible to be a fabrication, a merely human and very imperfect collection of writings. The other believes that it is in some sense from God, and an authoritative standard. The latter aims to show that the system which he dislikes is not in the Bible, and it is very natural that he should do so; for he recognizes the Bible as an authority, and to find there the doctrines which he dislikes is so far to condemn himself. But the other man, to whom it is no authority whatever, has no bias to hinder him from perceiving its correspondence with any particular system of doctrines, and his testimony is therefore of more value. M. Renan stands outside of all that is called Christianity, and of all that professes to have sprung from the Bible, and he says distinctly, after studying the writings of Paul, that his doctrines correspond not with those of Romanists, nor with those of Unitarians, nor with those of Rationalists, but with those of out and out Protestants, i. e. Puritans. It seems to us that this testimony should have more weight than that of the other critic of our supposition.

Mr. Arnold says:

"What science pursues is a more satisfying, rational conception of things than we had before; what fails to give this, what gives the contrary of this, may indeed be of a nature to move hope and fear, but it is to science of none the more value on that account. Instead of covering the scientific inadequacy of a conception by the authority of a revelation, science rather proves the authority of a revelation by the scientific adequacy of the conceptions given in it, and limits the sphere of that authority to the sphere of that adequacy."

Now what would Paul have said to this? The assumption is that science is competent to sit in judgment on a revelation, and to reject or accept it according as it corresponds with what she already knows. But if there is any assumption that Paul repudiates, it is this. "Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." "That which faith should not stand in the wisdom of men, but in the power of God." "Howbeit we speak wisdom among them that are perfect," that is, as he goes on to show,

among those who have embraced the truth in Christ, who have received the Spirit of God, who have become fools that they might be wise with wisdom from on high; "not the wisdom of this world, nor of the princes of this world, but we speak the wisdom of God." (See I Cor. i. ii. iii. *passim*.)

Strange to say, *Macmillan* for October has also an article on "St. Paul" (by R. H. Hutten) and like Mr. Arnold's it is Renan that stimulated it into existence. In some respects it takes a very different view of Paul from the *Cornhill* article, and a more correct one we think. "The basis and starting-point for St. Paul's theology" are thus characterized:

"That man and his systems are nothing, that God and his grace are every thing; that either a man or a church that begins to rely on intrinsic merits is losing divine help; that the Cross is the type of what is divinest, because it is the type at once of what is weakest and the most conscious of weakness and of what can shine therefore only by borrowing glory of God. 'All the higher passages of St. Paul's reasonings and exhortations aim at dissolving away 'the beggarly elements' in morality and religion, and making us see that it is only participation in the divine nature which gives any meaning at all to human virtue.' The conviction was at the very root of his life that it is the only true glory of man to renounce glory for man and seek the glory of heaven; to dissolve or widen his own selfish and limited love in the ever-flowing charity of God; to be thankful for the poverty of the earthen vessels which force him to turn to that divine fountain of grace, from their capacity for containing which and from that alone they derive their worth."

Now this witness we regard as true. Yet in characterizing Paul the writer characterizes Puritanism; for nothing is more distinctive of Puritanism than just this tendency to abase man and exalt God, to give glory to Him, of whom, through whom, and to whom are all things. And this witness is therefore corroborative of Renan who pronounces Paul the ancestor of Protestantism. Not Paul only, for the same great truth is taught every where in the New Testament, and by none more emphatically than by our Lord. Of his own incomparable human nature he even says: I can of mine ownself do nothing. Why callest thou me good? there is none good save One, that is, God. Without me ye can do nothing.

THE AMENS OF CHRIST.—LIX.

VERILY I say unto you, To-day thou shalt be with me in Paradise. Luke XXIII. 43.

The word *paradise* had been used by the Septuagint for garden in designating the garden of Eden, and this was the sense with which the Jews were familiar in the days of Christ. A restoration to paradise would mean to their minds a restoration to the state of holy and blissful companionship with God, beyond the reach of all the ills that sin has generated in the world. Whether there was such a state of bliss for the departed spirit was a point denied by some and questioned by many. Most of them could see only the earthly kingdom, in the future. At all events, the want of some more explicit teaching on the subject was felt. There was a need for life and immortality to be brought into far clearer light. In the nature of things our minds have great difficulty in apprehending the elements of any condition that is quite foreign to their experience; they demand that every thing should be translated into language with which they are familiar, and this language necessarily suggests conceptions related to the things

that are familiar. The sacred writers are obliged to put under contribution all the fair and precious things of earth, in the depicting of the place where God gathers his redeemed from all nations to see the glory of Christ: trees, fountains, streams, cities, palaces, gates, pearls, jasper and all precious stones, gold, glass, thrones, crowns, white and shining robes, harps, vials, &c. &c. Paul was caught up into the third heaven and saw things the utterance of which was not so much unlawful as impossible; earth having no language suited to express them. Eye hath not seen, ear hath not heard, nor heart conceived the things which God hath prepared for them that love him. The pleasant things of earth may very poorly adumbrate the felicity that awaits the people of God. The very description given of the New Jerusalem forbids us to let our minds grasp it as literal and final; gold that is transparent, for instance, is no more gold; walls suggest the idea of limitation of liberty, and of danger round about. The very description bids us look beyond itself to that which eye hath not seen, and which the Spirit will reveal unto us even by the aid of the symbols used.

To the dying thief, Paradise would simply mean a place of purity, blessedness and immortality, favored with the presence of the Almighty and with that of the holy angels: and the promise of Christ was to him an assurance that he would be there with him that very day. His petition was, Remember me when thou comest into thy kingdom. He believed that Jesus was the Messiah, and would come again some day to establish his kingdom among men. But Jesus meets his faith with a promise to take him to Paradise that very day. Absent from the body he should be present with the Lord; and when Christ should come with ten thousand of his saints to subdue all things unto himself and unto the Father, he should be there.

Men were challenging Christ to come down from the cross and prove himself a Saviour; but he remained on the cross and proved himself a Saviour by taking the very thief that was crucified with him, away to glory. The word which was despised and rejected by the distinguished men around the cross, was taken to heart by this poor malefactor and found to be life, eternal life. Here we see what is the exceeding greatness of his power to us-ward; nailed to the cross, his mere word proves a ladder of glory by which his companion of Calvary may ascend to the highest and brightest regions of blessedness.

But what a marvellous conception of divine love was that which instituted at the cross itself, in the very hour of the crucifixion, a method of manifesting how the death of Christ was to become available. From all nations, tribes and tongues, myriads of sinners come in their turn to the cross for life, and when they are there know not how they shall get it, till they see the thief on the adjoining cross take of the fountain before their eyes and live. Ten thousand ideas and imaginations of this world stand between the heart and the appropriation of the divine life that is in Christ. What shall I do that I may inherit this eternal life? How long and how bitterly must I repent? How long and how devoutly must I pray? How much must I know of the word of God? How far must I conquer the evil of my nature? How much goodness must I put on? How much substance

must I give to the poor? The answer to all these profoundly difficult questions is given by the poor thief that hangs on the adjacent cross. These weighty problems which all the wisdom of this world could never solve, are effectually disposed of by the dying criminal whose very name is unknown to us. Do you wish to know what salvation is and how it is obtained? How you are to get for yourself the benefit of Christ's death? You have simply to take, *as you are*, the life that is offered you at the cross. Adam was sent forth from Paradise lest he should stretch forth his hand and take of the fruit of the tree of life and live for ever. Had he stretched forth his hand and grasped the fruit it would have detached itself from the tree as easily as the fruit of the forbidden tree. It had simply to be taken. But he was debarr'd it. Here you have the tree of life in the true and best sense, and no cherubim guard the way with fiery swords. Whosoever will may take. This fruit of life cannot be taken with the hand, it is taken with the heart. Lord, (Lord of Lords, though treated here as a worm,) remember me when thou comest into the kingdom. This day shalt thou be with me in Paradise. The poor man was being executed for his crimes, and felt that he was suffering justly, and that he needed a Saviour, even Jesus the Saviour, and without more ado, there and then, with all conceivable unfitness, he takes the life which Christ dies to bestow.

Perhaps there was never yet an evangelist so successful as this dying thief. Thousands will point him out in Paradise as the one who showed them the way of life.

WHAT IS TRUTH?

Take these things hence; make not my Father's house a house of merchandise. (John II. 16.) After the baptism and temptation, Jesus went into Galilee. He may have gone to Nazareth, but if he did, nothing especial occurred there and he passed through with as little notice as he had previously received. We read of him at Cana and at Capernaum where he continued not many days. He then came to Jerusalem to keep the Passover. He enters at once into conflict with the religion that had established itself at Jerusalem, in the very heart of the temple, and from thence was domineering the country at large. He saw that pious Jews from all parts of the world came up to the temple with reverential feelings and went away either with these feelings outraged, or with their conceptions of religion greatly lowered. The piety of simple-minded men from the provinces found severer stumbling-blocks at Jerusalem than elsewhere. There was this Court of the Gentiles, in itself a wonderful prophecy of the Messianic times when there should be unrestricted access to the throne of grace for men of all nations; the rulers of the temple found nothing better to do with it than to convert it into a kind of bazaar. It was a cattle market, only differing from others in that the oxen and sheep and goats and doves were sold for the purpose of being offered in the temple. Money changers were sitting at their tables, and all the facilities of a public market were afforded. And there was wheel within wheel; the privilege of trafficking was sold to the highest bidder, and the lion's share of the gains went into the coffers of the chief priests and elders and those who had authority in the temple. The highest ecclesiastical authority in the land was connected with this abuse, and woe unto him who should presume to interfere with it. Jesus had long seen the abuse, and his spirit was grievously stirred within him by the sight of this offence offered to the piety of true believers, this stumbling-block in the way of enquirers, this insult offered to the Gentiles, above all, this outrage offered to the Blessed and only Potentate who condescended to be there found of men. Men saw and wondered and mourned and—kept silence. No one felt himself called upon to de-

nounce and resist this abuse. Jesus made a whip of small cords, and proceeded personally to drive out the cattle and cattle venders, and to overthrow the tables of the money changers. There are moments in the process of religious corruption, when any true believer is warranted in clothing himself with the authority that all others have discarded, and entering into direct and open conflict with the dominant evil. It was not merely however as a zealous and faithful Jew that Jesus thus acted; 'make not,' he cried, 'my Father's house a house of merchandise.' My Father; as the one whom the Father had acknowledged at Jordan, the Son in whom he was well pleased, he swept these traffickers out of the temple. Thus at the very outset of his ministry he placed himself in opposition to the religion that was dominant in the land. Expediency would have said, Do not break with these guides of the community, these men of position and influence; if you make them your enemies you will intensify greatly your difficulties; you can bear testimony in some more quiet way, not so fitted to irritate. But no one knew better than Jesus what effect this procedure would be likely to have upon the minds of those who were responsible for this violation of the holy place designated in Scripture as a house for all nations. His whole life showed that he had no task for conflict, apart from his love of the truth, and always preferred pacific ways when such were at all practicable. Something more than words was here necessary; this was a case where he might fairly take matters into his own hand and expel the intruders and restore the court to those to whom it belonged, to the Gentiles who were seeking after God if haply they might find him.

Destroy this temple and in three days I will raise it up. (John ii. 19) He was challenged for a sign that he had authority to expel the traffickers. We find from the context that Jesus performed miracles at this time in Jerusalem and many believed on him. He does not however refer to these miracles as evidence of his authority to drive away those who were desecrating his Father's house. The abuse itself was sufficient authority. What was wanted was authority for the abuse, and there was none. His answer was enigmatical. It reminded the people that the temple, as it had been so it might be destroyed. Its sanctity was not in the stones, the wood, the brass, the silver or the gold, but in the simple fact that God had covenanted there to be found of his people while they sought him in the appointed way. And it declared that there was power with him to raise it again. So far the mere words. But there was a prophecy in them that afterwards became intelligible. The day came when his disciples learned that the temple was simply a type of himself; in him was the fulness of the Godhead bodily; he was the meeting-place for God and man; so proclaimed emphatically when he rose from the dead.

Many believed—but Jesus did not commit himself unto them. (John ii. 23, 24.) When they saw the miracles they could not but admit that he was accompanied by divine credentials. No other rational solution presented itself. Holy men of old that came with God's messages came thus attested; surely this must be a messenger from God, whom it would be a great sin not to believe upon. But the message; you have hardly heard it yet; you know little of Christ; it remains to be seen what he is summoning you to; perhaps when you have heard more of his doctrine, understood better his requirements, and gone to the priests, elders and scribes to hear what they have to say about it, you may conclude to withdraw your confidence. When you find that to believe in him means—no longer to believe in your own goodness, no longer to indulge and palliate your sins, no longer to have the regard of your friends, the favor of men, means in fact that you are to take up your cross and follow Jesus, followed by the denunciations of those to whom you have hitherto looked up as guides, when you discover that faith in Jesus means all this, then you will probably reconsider the matter, and accept of the interpretation given by those who ought to know of the remarkable works wrought by Christ.—Jesus did not commit himself to them. He had been waiting many a long year for fruit, yet would he not eagerly catch at the first semblance of it. He knows what is in man; knows his deceitful heart, the fetters of sin, the sophistry of sin, the power of the world. The expression 'did not commit himself unto them' looks as though they were

asking him to identify himself with them, to allow them to form a party in his behalf. But he knew them better than they did themselves.

Epitome of News.

SATURDAY, DECEMBER 18TH, 1869.

—The death of Colonel Kendall, R. E., Dec. 16th, is announced in the *Times of India*. He was with the Bombay column in the Punjab, and was present at the siege of Mooltan, battle of Goozerat, the pursuit of the Sikh and Afghan armies to Peshawar, and in other minor affairs on the frontier.

—The *Bombay Gazette*: "Quite a panic has prevailed in the Bombay sharemarket during the past week, and it threatens to become worse owing to the utter inability of the parties concerned to fulfil their engagements. The prices of Colaba and Mazagon Land shares have fallen about Rs. 350 per share in the short space of three weeks, and may continue to fall, causing heavy losses to persons who hold them. Not only this, but with the rapid decline the market has developed some of the more objectionable features of share speculation."

—The Persian Government sent an expedition against the Koords a few months ago. The Koords took refuge in Kara Dagh of the Sulemaniyeh (Turkish) district. The relations between Persia and Turkey are said to be not very amicable.

MONDAY, DECEMBER 20.

—*Overland Mail*, Nov. 26: "O'Donovan Rossa has been elected by a small majority for Tipperary. As a convicted Fenian he is disqualified, and Mr. Heron will no doubt be declared elected."

—Sir H. W. Barron has been returned for Waterford, defeating Mr. Bernal Osborne. Mr. Gordon (Conservative) is new member for the Glasgow and Aberdeen Universities.—The King of the Belgians is receiving a cordial welcome in London. At a banquet to His Majesty at the Mansion House last night the Duke of Argyll spoke cheerfully of Indian finances.—The official inquiry into the loss of the *Carnatic* is being conducted at Greenwich.—The *Spandregg*, bound for China, with cargo valuing 200,000*l.*, has been totally lost off the coast of Kent.—General complaints are made of the irregularity of telegraphic communication with India.—It is expected the Control Department will be in working order by December 1.—The Holborn Viaduct is pronounced safe for traffic.—A court-martial has been held on Lieut. Rule, who served in Abyssinia, on a charge of appropriating money.—There has been almost a panic in the corn trade, consequent on a heavy fall in the price of wheat.—Messrs. James Pim & Co. have failed, with liabilities amounting to 200,000*l.*—Amongst the deaths recorded this week are—Lord Foley; Lieut.-Col. R. Daunt; Capt. A. W. Godson, 12th Bombay N.I.; Capt. J. C. McClellan, late 10th Hussars; Mr. Justice Hayes; Rev. Canon Evans; Rev. M. Bowie.

The Earl of Derby has left a fortune of £190,000 a year.

The protest of the Bishop of Orleans against Ultramontaniam has been followed by a similar manifesto from the Bishop of Marseilles.

A letter from Basle states that three travellers have just lost their lives on the Great Saint Bernard mountain. They had passed the inn at Proz at about seven in the evening; but, although the night was dark, and the wind blowing with violence, had refused to stop, probably to avoid the expense, and had resolved to push on to the hospice. They never reached their destination, and were found the next morning dead from cold within a short distance of the monastery.

The Archbishop of Canterbury has written a letter in which he says: "I do not consider that any blame can fairly attach to Dr. Temple for having originally contributed to the 'Essays and Reviews.' I believe that the persons requested so to contribute had no knowledge of the nature of the work. When the book appeared, I greatly regret that Dr. Temple did not take the earliest opportunity of dissociating his name from all connection with the volume."

Forthcoming new books: Sir William Denison's "Viceregal Life," which will give much information about India; Mr. Gladstone's work, "On the Functions of Laymen in Synod." Earl Russell's speeches from 1817 to 1841:

Mr. Gourlay Steel's picture of the Queen reading the Bible to a sick fisherman in a cottage at Osborne is now on view in Brighton. This picture was painted by express permission of her Majesty, and is engraved.

A statue of Mr. Peabody is to be erected at Rome by order of the Pope.

—*Public Opinion*: "There is now in London a Yarkandi, brought over by Dr. Leitner, the first of his race who has ever been in Europe. We ought certainly not to neglect an opportunity thus offered of obtaining information about Eastern Turkistan, since we are anxious to open trade-relations with the countries included in that term."

—*Friend of India*:—"The Governor General in Council has called on the Local Government to make reductions consistent with due progress and true economy, in concert with the railway officials. On lines which do not pay trains may be stopped, vehicles be reduced and even stations be abolished, that the working expenses may be diminished. All works not really essential are to be postponed that capital outlay may be reduced. Much of this was done on the East Indian line by Mr. Rendell, and the result is a surprising reduction in the working expenses and in estimated capital outlay, as described by our correspondent M. last week."

—Dr. Prime, the Editor of the *New York Observer*, with a party of six Americans, is on a tour from Calcutta through India. The party left New York last September, enjoyed seven days' luxuries travelling to San Francisco, spent some days at the principal ports of Japan, China and the Straits, and hope to return to New York by England in September next. They will carry perpetual summer with them. Dr. Prime is, we believe, especially interested in the work of Missionaries in India and will visit the stations of the American Presbyterian Mission."

"In spite of Lord Napier's late condemnation of the boiling Ghee Ordeal, used in Malabar to detect adulterers, as 'injurious in its social consequences' and 'repugnant to true humanity and civilization,' the Malayalm Brahmins have once more petitioned for its restoration. Several score of arguments are brought forward for the revival of those blessed consolations of religion, not one of which is worth repetition. The petitioners have not said half of what might be said in favour of such 'a blessed consolation of religion' as Sutte, and there are many powerful arguments that might be used in behalf of infanticide. Yet the ghee ordeal offends civilization and humanity in the same manner. Let the Malayalm Brahmins reform their vicious marriage customs and the revival of the ghee ordeal will be useless. At present in a Malayalm family only the eldest brother marries, and the younger brothers are compelled to lead a celibate life, unless the eldest fails to have issue after marrying three or four wives. In such a state of society adultery and offences of the same description must of necessity occur. No father can obtain a husband for his daughter without paying a dowry varying from Rs. 2,000 to Rs. 3,500. Permission to practise the ghee ordeal would perpetuate such a state of society."

—The Archbishop of Canterbury has been seized with paralysis. The *Spectator* says: "A letter has been written at Dr. Tait's request since his seizure by the Archdeacon of Canterbury to the Vicar of Margate, in which the Archdeacon says that Dr. Tait had felt great anxiety before his illness, and has continued to feel it during his illness, on the subject of organizing a more efficient system of lay-help for the Church. He entreats the Vicar to call the intended rural dean conference, 'not now for discussion, but for prayer.' 'Prayer,' the Archbishop wished him to insist, 'is better than discussion,' and though he had wished to live specially to organize a better system of lay-help for the Church, it is very possible, he says, that his life might prove less an assistance than a hindrance to the work. He will not therefore pray for life, but only that God will give what is best for him individually and for the Church."

—Same: "British Columbia is, it appears, to be included in the Canadian dominion, which will then stretch across the continent from ocean to ocean. The colonists are not dissatisfied to the change, but are anxious, according to Governor Seymour's despatches, for local self government, sharp retrenchment, and some help, or at least sympathy, from the mother country, which, says Mr. Seymour, so entirely forgets the colony that

British immigrants have ceased to go there."

—From a table published by *Native Opinion* we find that the number of students who passed the matriculation examination in connection with the Bombay University in 1865 was 111, out of 282 who went in; in 1866, 93 out of 440; in 1867, 163 out of 539; in 1868, 250 out of 600; and in 1869, 142 out of 835.

—*Mitrodaya*: "Bombay is once again on the brink of a commercial crisis. The late fall in the prices of cotton in England has exercised a very destructive influence on the merchants of Bombay. Already rumours are afloat which, if they turn out to be true, would put a great strain on the merchants of this city. The failure of Goculdas Liladhur has already caused great excitement."

—*Subulpoore Chronicle*: "We hear that it is in contemplation for the mail train which once a week, will run between Calcutta and Bombay when the line is completed, to have carriages built on the Yankee system—carrying refreshment-room, baths, sleeping accommodation, screws to prevent rattling of windows—and all kinds of comforts; that it will be in fact, a kind of travelling hotel. In addition to all this, we hear that the fare will be greatly reduced."

—*Home paper*: "An elaborate address has been issued by the official liquidators of the Albert Life Assurance Company to the policy-holders, informing them of an 'agreement which has been made with the Mutual Life Assurance Society, an office of high standing, under which policy-holders in the Albert, or any of the companies amalgamated with it, may obtain, if their lives are now assurable, new policies on very desirable terms.'"

—A Steubenville mechanic, named William Kenyon, says the *Sharon Times*, an American paper, has invented, and has now in operation in that place, a very marvellous piece of mechanism, which he styles the "Iron Blacksmith." It occupies the space of an ordinary-sized cask, is very compact, is driven by an engine of herculean strength, and the machine itself is of almost incalculable power. It is at present constructed for the manufacture of wrenches used by machinists—gasfitters more particularly. These wrenches are produced from solid steel, at the rate of one every three seconds, doing the work in three seconds which would require the swiftest and most expert workman a whole day to do, besides executing the work much better. When the "Iron Blacksmith" is "fully armed and equipped," it will produce, as if by magic, any description of tool or implement; also chains, horseshoes, fingers for mowers and reapers, all with the same facility and exactness; in fact, almost every article which now comes from the stalwart blows from the arm, and directed by the mental skill and ingenuity of the intelligent smith. This machine, which is the result of many years of thought and labour besides an expenditure of many thousands of dollars, is destined, our authority thinks, to revolutionize the smithing trade.

TUESDAY, DECEMBER 21.

—*Madras Observer*: "The labours of Lieutenant Warren at Jerusalem have been remarkably rewarded by the discovery of some gigantic foundation stones, declared to bear marks and inscriptions, proving their transportation from Tyre, or that they were hewn out and set in their places by Syrian masons, exactly as they are represented to be in 1st Kings v. 17, 18. The *Globe* newspaper has been so struck by the exact veracity of the sacred historians as here exhibited, that it publishes in large type a long and interesting article on the subject."

—The Annual Examination of the Scottish Orphanage took place on Saturday, at Mahim. The Hon. Mr. Tucker presided. The *Times of India* says:

"The examination of the various classes was chiefly conducted by Dr. Murray Mitchell, and proved that the high standard of education noted on previous years is fully maintained. That such is the case, the certificate granted by the Government Educational Inspector, after a careful examination extending over three days, and the financial result of that examination, may be taken as ample evidence. The proceedings were enlivened by the reading of short essays, written without previous consideration, on the 'Natives of India'—a subject prescribed by the Chairman—by recitations, and by songs. The recitations were given with taste and spirit; and as it is well known that the children of the Scottish Orphanage can render effective assistance at musical *fetes*, no encomium

need be passed here on their musical performance." The boys and girls number about 50.

—Messrs Meadows and Williamson, members of the China Inland Mission, took up their abode at Ganking in April last. In a statement addressed by them to the Consul at Kewkiang, they say:

"Everything went on quietly up to the 2nd of November, when it appears that an inflammatory and anonymous placard, in large letters was posted on the walls of the Literary Examination Hall, calling upon the students and others to pull down on the 5th of November Seng Ai Tang (the name of our mission house, and which name we had pulled down previous to the commencement of the first examinations, thereby hoping to avoid the attraction of passers), occupied by religious brigands. We being made aware of this fact on the 3rd of November, and having ascertained that the Prefect and District magistrate were engaged with the examinations, we immediately proceeded in chairs to the Taotai's Yamun. Our chairs had nearly reached the outer door of the Yamun when Mr. Williamson's chair was attacked and nearly knocked over with horrid shoutings of 'Kill the Foreign Devils. Beat the Foreign Devils.' We immediately got out of our chairs and taking the mob by surprise rushed through them back into the Taotai's judgment Hall, calling aloud (after the Chinese manner, under such circumstances) for help and protection. Our two native attendants were likewise compelled to take refuge with us, as the mob had set upon them, threatening their lives also. Some of the Yamun underlings came and requested us to go into a side waiting room, till His Excellency had finished his breakfast. We waited nearly three-quarters of an hour, at the end of which we learned that he had not yet finished his breakfast, neither did we see him after all. A faithful native servant came rushing into the front door of the waiting room in which we were, with Mrs. Meadows' little boy in his arms, both crying; the servant falling down on his knees and knocking his head on the floor before the R-fu, and then informed us that the mob had broken into the house and were plundering and destroying everything in it. Some time after this, the native servant who brought Mrs. Meadows' little boy to the Taotai's Yamun, went and brought Mrs. Meadows and baby to the same place. When Mrs. Meadows made her appearance at the inner door of the Yamun (lame from the knocks and bruises she received from the violent manner in which the mob bore away the things from the house, her hair dishevelled, having had her wedding ring torn from her finger, her chemise torn open in front, and a small bag containing a few dollars dragged from her person) a hellish shout rent the air of 'Kill the Foreign Devil.' The missionaries succeeded in getting away from the place, some hours later.

—Mr Munzinger was attacked and severely wounded in Abyssinia lately.

—*Bombay Gazette*; London correspondent on Dr. Tait: "There were clergymen within his diocese who preached the broadest rationalism of the German schools, or the rankest superstitions of Rome, but he has taken no steps to check them in the only way in which the offenders could be checked, namely, by invoking the strong arm of the law. It was reserved for a private association to obtain a judgment against Mr. Mackenochie; for another to prosecute Mr. Bennett of Frome, for the old bishop of Winchester to take proceedings against a Romanizing curate in the Isle of Wight; and for the Archbishop of York to institute a suit against Mr. Voysey, who calls the Trinity something monstrous, scoffs at the idea of the incarnation, and reviles the orthodox conception of the deity in language worthy of Bradlaugh. The Archbishop of Canterbury alone has contented himself with doing nothing beyond uttering those vague exhortations to charity, practical piety, and combination for common ends, which cost little to say and are generally taken as worth little."

WEDNESDAY, DECEMBER 22.

—*Times of India*: "The Political Agent at Zanzibar has forwarded a copy of a letter from Dr. Livingstone, dated 30th May 1869, and received at Zanzibar on the 2nd of October. In this letter Dr. Livingstone, complains much of the great difficulty in getting faithful messengers to carry news and supplies between himself and the coast. The Arabs of Unyamwelee, amongst whom he is, hate the English, and being actively engaged in the slave-trade, they dread exposure through his letters, and will therefore neither

carry letters for him themselves, nor will they, if they can help it, allow others to do so.

"With regard to the work still to be done, Dr. Livingstone says that he has to establish a connection between the Nile of Speke and Baker, and the sources which he himself discovered some 500 or 700 miles to the south of the point to which they penetrated.

"In order to ascertain whether the outflow of one lake, hitherto unvisited, belongs to the Nile or to the Congo, he will have to pass through the country of a people called Manyema who are cannibals.

"From Dr. Livingstone's last letter it is impossible to discover his exact whereabouts; the place from which he wrote was not mentioned."

—Same: "The annual fair held in honour of Shri Bhowaneeshunker commenced on Saturday evening and was thronged by a multitude of people. The compound of Mr. Venayekrao Juggernath Sunkersett's fine garden-house was the centre of attraction, for therein is the temple where people go to do poojah during this season. On Monday evening a large number of European visitors were received at the bungalow."

—*Indu Prakash*: "The Gujarati Maharajas are fast losing their supporters one way or the other. Three of their most leading and staunch supporters, Messrs. Gokuldass Liladhar Pata, Mukunddas Morari, and Dayal Khenji have declared insolvency, with liabilities respectively amounting to twenty-two, three, and five lakhs of rupees. Some of these men had an unenviable notoriety in the famous libel cases. The Maharajas themselves have lost their deposits by the insolvency of some of these their followers. It is reported that only three more big names can be counted among the votaries of the living incarnations of Krishna."

—*Bombay Gazette*: "We are not so sanguine as to imagine that the Horse Guards will die without a further struggle. Our military correspondent has described the conditions of the new organization, which, on paper, demolishes the doable government, and looks strong and constitutional; yet it is plain, considering the known social power of the Court military party, that the Minister will have to display great firmness and receive ample support from the Cabinet and the Parliament in order to hold his own. How strong the old instinct is, we may judge from the bare fact that the disbanding of the Indian European regiments was suggested, despite the facts that some of them are among the very oldest infantry corps in the British army, and that the Minister had at his disposal more than thirty extra battalions of the Line."

—The Duke of Edinburgh arrived at Saugor yesterday. *Bombay Gazette* telegram.

—The Customs Revenue of this Presidency for last year was about 90 lacs, an increase of about 5.

THURSDAY, DECEMBER 23.

—*Sindian*: "James Allen, the Mekran Telegraph employé who was brought down a prisoner by the Police some time ago accused of having shot and killed one Saleh, a Mussulman Baradia by caste, at Sonmeceane, and who was released by the Magistrate on the ground of non-jurisdiction, was brought before Mr. Gibbons yesterday for the second time since his re-arrest under the ruling of the Sudder Court. Only three witnesses have as yet been examined."

—A meeting to hear the Report of the S. P. G. Society was held on Tuesday. The *Times of India* says: "An interesting abstract of the several individual reports was given by Mr. Wilson showing the work done and attempted. In the report of Mr. Ledgard, it was stated that he had had interesting conversations with Mussulmans at their own houses, and the Rev. gentleman thought that two of these Mussulmans would very likely be baptized before long. In conclusion he specially referred to some able works written by Mohamedan Moulvies converted to Christianity, in defence of the Christian religion. Turning to the other branch of the work performed by the Society's missionaries in Bombay, namely, ministration among the European and Eurasian population and the European population afloat, &c., the report gave an encouraging account of the Rev. Mr. Cooper's ministration at St. Peter's, Mazagon; it will be necessary to increase the accommodation of the Church, for which purpose, nearly Rs. 9,000 are required in addition to Rs. 6,000 which Government are ready to give. Of the Rs. 9,000, Rs. 4,049 has already been obtained. The school attached to St. Peter's Church under Mr. Beale, was still small in its operations, it being held in the

Mission house. The Rev. Mr. Gilder, in charge of the Indo-British Institution, gave a favourable report of his work; as did the Rev. W. Brown Keer, the Harbour Chaplain.

The meeting was a very stormy one; a fierce contest was waged over the bodies of three gentlemen, members of last year's committee, some wishing to retain others to reject them.

—*New York Observer*; Pekin: "The official report by the Imperial Chinese Customs' Service for 1867, contains the following figures:

"Import of opium from India during the year 1867, 62,566 chests, (equal to 8,321,278 lbs.) sold for 31,990,919 taels, (or dls 45,701,313) to which must be added 25,582 chests smuggled in from Hongkong, which sold at fully the same rate, making the total value of the 88,148 chests exported from India for China to be 45,071,357 taels, or dls 64,500,009.

"Export of tea from China during the year 1867, 1,122,384 piculs, (or 149,277,072 lbs.) 33,754,009 taels. Export of silk, raw and manufactured, 39,299 piculs, (or 5,226,767 lbs.) 15,724,380 taels; total 49,478,889 taels, equal to dls. 70,683,413, or only about six millions of dollars more than the value of the opium. The value of the imports and exports have approached nearer during the year 1868.

"This may surely be called a disastrous exchange for the Chinese, who furnish the tea and silk which have for ages been their chief and best commodities, and receive back a drug whose consumption destroys to a certain extent their ability to reproduce them. In addition to this import, the native growth of the poppy and manufacture of opium have increased in greater proportion than the sale of the foreign article, but the amount and value of the home product cannot even be guessed at, enormous as it is. In Manchuria on the northeast, Szechuen and Yunnan on the west, and in many of the central provinces, the cultivation is carried on without interference of any kind from the authorities, so that it is within bounds to estimate the consumption of the native article at twice that of the foreign, or about seventeen million pounds advoirdupois of prepared drug. But its price is not one half that of the latter, and its potency may not be so great in proportion to the amount smoked, owing chiefly to the inferior skill of those who collect and manipulate the juice."

"Its use among the Chinese is spreading, and no human power can restrain its onward march, which is attended with poverty, sickness, weakness, crime and death, as every one who has personally examined the condition of its victims, testifies. No doubt many hundreds of smokers are able to continue the practice without apparent detriment to health, but the largest part sooner or later are *victimised*, and shorten their lives by the habit. I think that the Chinese mode of taking opium through the pipe, whereby the noxious fumes are brought in contact with the delicate tissues of the lungs, acts on the muscular and nervous systems of the body sooner and more vigorously than the European mode of swallowing it in pills or extracts; but whether it be so or not, makes no difference in the result. At this time, when increasing interest is directed toward this empire, and efforts made to develop its trade and resources, the prospect of any real good resulting by the extension of foreign intercourse, is very doubtful. The dislike of the people of China toward all foreigners, is really founded as much on their continual sense of wrong received by having the opium forced upon them, as by any vague conceit of their own comparative high position and learning. The evils and misery endured by the use of the *yang yoh*, or foreign medicine, as opium is generally called, are urgent and present, and are all associated with the foreign name and deeds; while, with the perverse reasoning usual among such people, those who suffer the most from their own vicious habits denounce most bitterly the foreigners as the cause of their woes. Our name is popularly bound up with the opium trade; and whenever missionaries come to a new place, any dislike which the literati or officials may feel against them, can always be strengthened and excited by bringing up the opium trade and opium smoking. In the recent outbreak at Yangchow, the attack was made on Mr. Taylor's party before any of them had begun to preach, and it was hardly known among the inhabitants for what they had come to the city; the enmity was against them as foreigners, more than as missionaries."

FRIDAY, DECEMBER 24.

—The *Bombay Gazette* hears that the Duke of

Edinburgh will not come to Bombay, but is not sure that 'the good news' is true.

—Calcutta, 23rd; through Reuter's agency: "H. M. S. *Galatea* arrived at Prinsep's Ghaut yesterday evening. H. R. H. the Duke of Edinburgh immediately landed under a royal salute. Processions were then formed in the following order:—The Viceroy, the Duke of Edinburgh, the Governors and the Lieutenant-Governors, the Commander-in-Chief, the Members of the Council, the Principal Native Chiefs and the Civil and Military Officers on horseback; the Countess Mayo, Lady Napier and other ladies and gentlemen in five carriages; divisions of the Bengal Cavalry and Artillery preceded and followed the procession as a body-guard. The Volunteers formed a guard of honour to receive His Royal Highness on landing. The reception was grand and imposing. Large numbers of all classes were present to witness the reception. The crowd of natives was immense, lining the road from Prinsep's Ghaut to Government House. About sixty elephants, belonging to the Native Chiefs, were assembled in the grounds of Government House. All the ships were dressed with flags. All the arrangements were perfect, and no accident has been reported. The Viceroy's party with the Duke of Edinburgh attended the opera in state last night."

—Deaths last week, 295.

—*Bombay Gazette*: "Yesterday, four huge Whitworth guns, intended for Abyssinia, one of the turret ships at present being built at home for Bombay harbour, were landed from the ship *Salisbury* in Her Majesty's Dockyard. These guns are 10-inch four hundred pounders, and each weighs about 18 tons. Their external length is 15 feet 6 inches, and the greatest circumference at the breach is 12 feet."

—The *Times of India* points out, at considerable length, that the 27,000 tons of material required for the railway from Lahore to Jhelum are to be conveyed via Calcutta and the East Indian Railway at a far greater cost than would be incurred if the nearer route by Kurrachee and the Indus were chosen. The East Indian Railway is to get £165,000 for it!

—The Kurrachee Exhibition was opened yesterday.

—Six of the Rangoon convicts concerned in the late mutiny have been executed.

—The late Mr. Portman, of Bayswater, has bequeathed £9,000 to Mr. Muller's Orphanage.

—*Indian Mirror*: "Baboo Keshub Chunder Sen intends to leave Calcutta for England on the 15th February, by the P. and O. Company's S. S. *Woolan*. Baboos Ananda Mohan Bose, M. A., Kristo Dhono Ghose, L. M. S., and Gopal Chunder Roy, L. M. S. will accompany him. We understand that Sir John Bowring has already invited Baboo Keshub Chunder to his house at Exeter. Several friends are also making arrangements to place a suitable residence, in London, at his service, free of expense, during his sojourn there. The Unitarian community have begun to show extraordinary interest in his intended visit, although they know he is a Theist and is not of their church; and they are already trying to secure the best public rooms in London for the purpose of giving him a fitting reception."

Though the Baboo may deny the Unitarians they persist in regarding him as one of them. Mr. Dall, the Unitarian missionary in Calcutta, writes thus to the *Mirror*: "In your last issue you refer to a letter of our friend, Dadoba Pandurang of Bombay, a man only less eminent than his brother Dr. Atmaram Pandurang, the leader of the *Prarthana Samaj* or Brahmo Fraternity of Western India. The substance of that letter, I conceive, lay not merely in its welcoming a Unitarian Christian Missionary as 'a brother in love and truth, engaged, in the service of God, and diffusing the great and universal doctrine of the Fatherhood of God and the Brotherhood of mankind.' Grateful as I am for this welcome, I am yet more grateful for our brother Dadoba's permission to publish far and wide his firm conviction, the growth of much careful thought which appears in his words that follow:—'Neither do I think that the Hindus both of the orthodox and of the new reformed school, have any reasonable ground to raise objections upon, as to the admission of Christ as the head of their church.' The time has come for the Brahmos to face the plain, common-sense historic question,—whether they accept Jesus or some other well-known Benefactor of the world as the highest and fullest realization under human limitations of what man should be. God being the all-Father, who has attained the most perfect

Sonship? Like Father, like Son? So as to lead Brahmos and all other men to-day in love and wisdom, work and worship. Is Jesus this leader? Yes or no. And if not, why not? If not Jesus who is the prince of the kings of truth? Fittest to guide them and us, by the surest envoy to Our Common Father? The leadership of Jesus:—will the Brahmos accept or refuse it? Our brother Dadoba Pandurang accepts it heartily. Do the Brahmos on this side of India? That is the question; the crisis question of this hour."

—*Indian Economist*: "The whole question of religious endowments in the country is ripe for discussion and settlement, and the less it is complicated by the existence of a Christian establishment the better. We should very cheaply purchase the disendowment of idolatry, by giving up the £160,000 a year voted for the Christian church."

—A correspondent at Mahabaleshwar says, December 21: "For the last two days myriads of locusts have been lying about over the hills, enough perhaps to eat up every green thing."

PERSONAL HOLINESS.

DEAR FRIEND,—Many of God's children are being stirred up at this time to wait on Him for one great definite blessing, and one which has hitherto been withheld from most of us, because it has not been asked in faith, viz. *personal holiness*, a state in which we do actually and consciously please God day by day, moment by moment. When we look into our own hearts, and see how divided our love is, and how our experience is invariably a course of sinning and repenting, and of sinning again and again repenting, may we not ask ourselves, is this God's will for us?—Is this languid, questionable, faltering walk the 'holy calling,' the 'light shining brighter and brighter,' the being 'conformed unto the image of His son,' the 'glorious church having neither spot, nor wrinkle nor any such thing'?—Is this daily groan of our inner life, the clear certain trumpet note of Paul, 'thanks be unto God who always causeth us to triumph'?—Is this the being 'dead indeed unto sin, but alive to God,' which is unmistakably our portion, yea our *right* as being part of the salvation which Christ has purchased for us with His own blood?—Ah! well may the world point at us as the finger of scorn, and charge us with antinomianism while we thus 'continue in sin that grace may abound.' We profess to have voluntarily chosen His service who was despised and rejected and spit upon, yet we walk hand in hand with a world that is ashamed to confess Him, and where the mention of His dear name in ordinary conversation produces silence or constraint if no worse. Indeed, indeed, if we will only search the word we shall find that God has provided some better thing for us. Are we always to remain in the 7th of Romans, complaining over sin and failure, and our inmost souls ashamed to confess it for the thousandth time to God, feeling certain of having to confess the same again and yet again? No, dear friend, let us step out boldly from the 7th of Romans into the 'glorious liberty of the 8th,' and let us each one take possession for ourselves of the promise, 'sin shall not have dominion over you.' Present salvation from sin, not only from its punishment but from its power, is provided for us—for you and for me weakest and feeblest. How is it to be obtained?—Simply by faith; by the same faith with which we first accepted Christ as our Saviour. We took Him simply at His word for that; when he said, "Him that cometh to me I will in no wise cast out"—we came, and were forgiven and rejoiced. Let us now take Him at His word when He says "if you abide in Me and My words abide in you, ye shall ask what ye will, and it shall be done unto you."—This is the will of God, even your sanctification; and so abiding and so believing we shall rejoice with a joy far greater than even that first rapture of the pardoned soul, for we shall "have this testimony that we please God" the one thing our hearts desire. But this faith is itself the free gift of God, and can only be ours by waiting on Him and giving; Him no rest till he has saved us from the terrible tyranny of sinning and brought us into full liberty and holiness of walk:—neither can we expect to receive it unless we are resolved to pray and wait and give Him no rest; to "follow hard after God"—with that boldness which he loves,—"I will not let thee go unless thou bless me."

Those of God's children who have already burst through the trammels of long habits of sin and

of the expectation of defeat instead of victory, do verily rejoice with joy unspeakable and full of glory. They enter into a present "rest," into full communion with Jesus, who is to them no longer only a Saviour in Heaven, but a Friend, a Lover, nearer than any earthly loved one and more intimately known. Dear friend, this also is for us, and not until we have entered on this blessed path, narrow indeed, and requiring incessant watchfulness, can we ever have power as God's ambassadors in pleading with men.

The object of these lines is to ask all Christians who may read them to join in united daily prayer on the first week of January 1870, for the outpouring of the Spirit on our own souls; that we who love Him may henceforth know as we have never hitherto dared to hope what is "the exceeding greatness of his power to us-ward who believe."

It matters little to what sect we belong; if we love the Lord we must and do long to be like Him. Will not then Churchmen and Dissenters lay aside their minor difference, and join in earnestly entreating the Lord to manifest Himself to us and in us—Himself and only Himself—So that the outward man may indeed perish, but the inward man be renewed day by day.

INDIA, November 1869.

INVITATION FOR WEEK OF PRAYER THROUGHOUT THE WORLD.

January 2—9, 1870.

Beloved Brethren united in the Faith of the Gospel in all Countries.

It is now Nine years since the Evangelical Alliance issued their first invitation to Christians throughout the world to set apart the first week of the New Year for United Prayer on agreed subjects. The invitation met with cordial and general acceptance; and the January Week of Universal Prayer has become an institution honoured and devoutly observed in the different Capitals, and principal Towns and Villages of Protestant Countries and all other Lands in which there are Christians. Each year has shown an increase in the number of those who with "one accord make common supplication, and has also furnished evidence that God still graciously hears the prayers of his supplicants, and sends answers in manifold forms of blessing.

Fellow Christians. The commencement of another year approaches. To those of us who name the name of Christ, and who may be spared to welcome its advent, solemn duties and responsibilities will belong. The Church and the World remain as ever in direct antagonism, and the voice of the Captain of our salvation will call us to the field of service and of conflict for the defence and extension of His Kingdom. Prayer, United Prayer, is one of our mightiest weapons; and mindful of the "times of refreshing" so often enjoyed, and in so many places throughout the earth during the Week of Prayer, and remembering the sure promise of God's Word, we earnestly invite you to renew fervent and united supplications before the mercy seat of our reconciled God and Father in Christ Jesus, during the first week of the ensuing new year.

"I will that men pray everywhere, lifting up holy hands without wrath and doubting."—1 Tim. ii. 8.

The following Topics are suggested as suitable for exhortation and intercession on the successive days of Meeting.

Sunday, January 2nd.—Sermons. Person and Work of the Holy Spirit.—Gal. v. 22, 23.

Monday, 3rd.—Humiliation and Thanksgiving. Prayer for Personal Holiness, and more entire consecration to God's service.—Luke i. 74-75; Romans xii. 1.

Tuesday, 4th.—Nations. Prayer for Kings and all in authority; for the rich and poor of the land; for the increase of righteousness; and for universal peace; for countries where religious liberty is enjoyed, where the light of truth has entered, and where recent events claim special attention.

Wednesday, 5th.—Families. Prayer for Parents; for Children at home and abroad; for Servants; for Schools, Colleges and Universities.

Thursday, 6th.—Christian Union. Prayer for the Divine Blessing to rest on the Assembly of Christians from all countries who met this year in New York.

Friday, 7th.—The Christian Church.—Prayer for all "Ministers of the Word"; for all Missionary and Religious Societies; for the removal of False Doctrine; and for the Revival of Religion

and the increase of Christian Love among all true Believers.

Saturday, 8th.—General Topics. Prayer for the spread of God's Word and a pure literature; for Men of Commerce and of Science; and for Christians in Heathen and Idolatrous Countries. Sunday, 9th.—1 Cor. xiii.

JAMES DAVIS, & HERMANN SCHMETTAU, Ph. D.

Secretaries of the British Branch of the Evangelical Alliance.

DAY OF SPECIAL PRAYER FOR THE CHILDREN OF CHRISTIAN PARENTS.

Tuesday, June 7th, 1870.

BORN BLIND.

"How long have you been a child of God?" was the question asked of one who humbly but unhesitatingly confessed Christ.

"I am persuaded," was the reply, "that I was born again six years ago; but I was born blind, and did not know my place in the family of God till about six weeks ago."

"Born blind" was undoubtedly an incorrect expression; for there are no defects or deformities in that which is born of God. But it will serve very intelligibly to describe to some of our readers the sad condition in which many of the children of God have long walked, and in which many of them are now walking: in doubt and darkness, where all should be light, and confidence in sorrow where all should be joy in the Lord; or, as it has sometimes been expressed, like Lazarus, when called to life by the voice of the Prince of Life, alive but "bound hand and foot with grave clothes, and his face bound about with a napkin."

The disciple who used the expression referred to her want of assurance, as it is commonly called—to the continual questioning in her own mind as to whether she was indeed a child of God. Some would have told her that it was impossible that she could be a child of God without knowing it—that assurance is inseparable from believing in the Lord Jesus Christ. Others would have told her that it is the height of presumption for any to say in this life that they are "sons of God, and if sons then heirs, heirs of God, and joint-heirs with Christ." Erroneous as both of these extremes are, there is a certain just ground for either conclusion from the point from which the question is viewed.

To make the former, the difference between death and life, between being a child of God and being one of those to whom the Lord said, "Ye are of your father the devil," is not so slight, that a change from the one to the other should be imperceptible. And then it seems impossible for one to be resting in Christ and on the word of God without perfect assurance. All this is true; but then it is, as many of us know by sad experience, a very possible thing, even for one who has tasted that the Lord is gracious to bring himself into legal bondage again, and to bring in false and humanly-devised tests of his own condition. Something like the following has transpired in the experience of many Christians: After a long, vain struggle to attain some goodness or righteousness of their own, to do something as a preparation for receiving Christ, they have been brought at last to Him in their true character, as lost, helpless, and hell-deserving sinners; and He has been revealed as meeting all their needs. Working not, but believing on Him who justifies the ungodly, they have found peace in believing. But by and by a question arises, not as to what Christ is, but as to what they are in themselves; and nature to the last resists the conclusion to which grace leads us, "In me, that is, my flesh, dwelleth no good thing." Perhaps they are perplexed by mistaken views of what the Scriptures teach regarding regeneration as the introduction of a new life, that which is born of the Spirit; and not the transformation of that which is born of the flesh, which is flesh still. The first discovery of the conflict between the spirit and the flesh becomes to them a proof that they are not born of God. Having begun in the Spirit, they desire to be made perfect in the flesh. They are fallen from grace, and the blessedness they spoke of is gone, until they are brought back self-complacent and almost to the same point as when they first began. Then they cry, "Heaven is love, not that we loved God, but that he loved us, and sent his son to be the propitiation for our sins."

As to the other extreme, that it is the height of presumption for any one to say in this life that he is saved, that he is a child of God, there is a good ground for the conclusion, if the question is to be determined by what a man thinks of himself by a view of his own attainments, or faithfulness, or perseverance. But no one surely would say that it is presumption to rest with unquestioning satisfaction in Christ. No measure of confidence in the word of God can be held to be unwarrantable. It is indeed a possible thing for a man to take some human system of doctrine, and to repeat the words of a true confession of Christ while he is living in sin and unbelief. It is one thing to believe and another thing to say, "I believe." No doubt it is the height of presumption for a man to say that he is resting in Christ, while he is going on in known sin; but no man is deceived in this way, that we have fellowship with Him, and walk in darkness, we are, and do not the truth.

This leads us to another important practical truth. The expression "born blind" is incorrect as referring to that which is born of the Spirit. Yet this word "blind" is used in Scripture to describe a condition in which believers may often be found. "He that loveth these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." 2 Pet. i. 9. The apostle is writing to and of believers who, in view of the grace bestowed on them, are called to be diligent in the cultivation of faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity. And while these will make them to be "neither idle nor unfruitful in the knowledge of our Lord Jesus Christ," a failure in these things—an indolent, careless, carnal life, will bring a man into darkness and uncertainty. Every thing will become obscured, and he will lose the blessed consciousness of God's pardoning love and of his acceptance in Christ. You may have clear views, and yet your own soul must be in darkness if you are living in sin. You may continue to talk as of old of the faithfulness of Christ, of the faithfulness of God, of the believer's standing, privileges, and prospects; but the joy and power of these blessed truths are lost to you not merely if you are living in sin, but if you are not diligently advancing in the graces and activities of the Christian life. As it has often been expressed, there is such a thing as standing still in this divine life. Either you are advancing into clearer light, or you are retreating toward darkness and uncertainty. However you may deceive others with fair words, you cannot impose upon yourself. The truth of this may often be seen in the spiritual languor and death-like indifference which prevail among believers who have, in former days, been distinguished by joyful ardor, holy zeal, and rapt devotedness. They have not abandoned the truth which they once held, but then they have made no progress, and every thing suggests the remark in question, "Ye did run well; who did hinder you that ye should not obey the truth?" Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye will never fall. For in this way the entrance will be richly furnished you into the everlasting kingdom of our Lord and Saviour Jesus Christ.—The Witness.

TELEGRAPHIC NEWS.

London, Nov. 29th.—The judgment of the Board of Trade in connection with the enquiry into the loss of the *Comet* in the Red Sea has been published. The certificate of Captain Jones has been suspended for nine months. The Court considered that the explanation of the matter as to the reasons why no hearing was taken of the evolving light of Calcutta was unsatisfactory; but did not feel compelled to give a precise and unanimous judgment with regard to the prudence of the measures taken to secure the safety of the passengers and crew, the evidence on this point having been conflicting. It, however, considered that the master and officers did all that brave and experienced men could do.—Captain Balor, one of the mutual assessors, disagreed with the sentence, but not with the judgment of the Court.

Dec. 1st.—The *Gazette* announces the elevation of Viscount Stafford to the rank of Earl Grey to be Knights of the Garter.—Lord Cairns has resumed the leadership of the Conservatives in the House of Lords.—The speech of the Emperor Napoleon has caused disappointment.

